

Hawaiian Church Chronicle

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The Diocesan Paper

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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The Rt. Rev. John D. La Mothe - - - - - Editor-in-Chief
E. W. Jordan - - - - - Collector and Agent

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MISSIONARY DISTRICT OF HONOLULU. DIOCESAN DIRECTORY.

The Rt. Rev. John D. La Mothe, D.D., Bishop.

CHURCHES. HONOLULU.

- St. Andrew's Cathedral**, Emma Street.
Rt. Rev. John D. La Mothe, D.D., Rector, Bishop's House, Emma Square; Phone 3869.
Rev. Canon Wm. Ault, Vicar, St. Andrew's Cathedral, Emma St.; Phone 1908.
Rev. Canon Y. T. Kong, St. Peter's Rectory, Emma Street; Phone 4817.
- St. Andrew's Hawaiian Congregation.**
Priest-in-Charge: Rev. Maitland Woods, M. A., Iolani School, S. Beretania Street; Phone 3980.
- St. Peter's Chinese**, Emma Street.
Priest-in-Charge, Rev. Y. T. Kong, St. Peter's Parsonage, Emma Street; Phone 4817.
- Holy Trinity**, Japanese, Emma Street.
Priest-in-Charge, Rev. P. T. Fukao, P. O. Box 796; Phone 6521.
- St. Elizabeth's**, Chinese, N. King Street, Palama.
Priest-in-Charge, Rev. James F. Kieb, 1040 Pua Lane, P. O. Box 657; Phone 8745. Rev. Woo Yee Bew, Assistant Priest.
- St. Luke's**, Korean—Worshipping at St. Elizabeth's.
Priest-in-Charge of St. Elizabeth's.
Mr. P. Y. Cho, Lay Reader, P. O. Box 743; Phone 8210.
- St. Mary's Church**, Moiliili, 2108 S. King Street; Phone 2031.
Priest-in-Charge of Epiphany, Kaimuki.
- St. Clement's Church**, Wilder Avenue and Makiki Street.
Rector: Rev. A. E. Clay (temporary).
- St. Mark's**, Kapahulu, 547 Kapahulu Road; Phone 7527.
Priest-in-Charge of Hawaiian Congregation.
- Epiphany Church**, Kaimuki, 10th Avenue and Palolo Avenue.
Priest-in-Charge:

MAUI.

- Church of the Good Shepherd**, Wailuku.
Priest-in-Charge, Rev. J. Charles Villiers, Wailuku.
- Holy Innocents**, Lahaina.
Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.
- St. John's**, Kula.
Priest-in-Charge Good Shepherd.

HAWAII.

- Holy Apostles**, Hilo.
Rector, J. Lamb Doty, Hilo.
- Holy Apostles**, Japanese, Hilo.
Priest-in-Charge, Rev. J. Lamb Doty, Hilo.
- Paaui**, Kukaiau, Papaaloa, Ookala.
Priest-in-Charge, Rev. Francis N. Cullen, Paaui.

Christ Church and St. John's Chapel, Kona.

- Priest-in-Charge, Rev. D. Douglas Wallace, Kealahou, Kona.
- St. Augustine's**, Kohala;
St. Augustine's, Korean, Kohala;
St. Paul's, Makapala;
St. James, Waimea;

Deacon-in-Charge,
Rev. James Walker, Kohala.

KAUAI.

Episcopal Missions on Kauai.

Priest-in-Charge, Rev. Marcos E. Carver, Waimea.

SCHOOLS AND INSTITUTIONS.

- St. Andrew's Priory**, Emma Square, Honolulu; Phone 1309.
A Boarding and Day School for Girls.
Faculty:—Sister Olivia Mary, Principal; Sister Caroline Mary, Treasurer; Miss Margaret Jensen, Miss Frances Hamlin, Miss Geneva Berry, Miss Jeannette Barnett, Miss Elizabeth Ruley, Miss Edith Fitch, Miss Eunice Carter, Mrs. Bernice Steven, Mrs. Will King, Miss Ethel Knepper, Miss Dorothy Bacon, Mrs. C. N. Wilson, Miss Mary Janet Ruley.
- Iolani School**, S. Beretania Street, Honolulu; Phone 3980.
A Boarding and Day School for Boys.
Faculty:—Principal, Rev. Maitland Woods, M. A.; Miss Roberta S. Caldwell, Mr. John Bush, Mr. Robert R. Spencer, Miss Minerva Lovell, Mr. Nichols, Mr. Thomas Jessett, Mr. Leland P. Miller, Mrs. Elva K. Oakes, Miss Helen Richardson, Mrs. Celia Searle, Mr. L. A. Fisher, Mrs. Mollie King.
- Trinity School**, Beretania Street, Honolulu; Phone 3045.
A Day School for Japanese Boys and Men.
Rev. P. T. Fukao, Superintendent. Faculty:—Mrs. Delia Woods Bussell, Principal; Mrs. Vergie Roberts.
- St. Peter's Chinese School**, Emma Street—St. Peter's Parsonage.
Rev. Y. T. Kong, Superintendent; assisted by Mrs. S. W. Chang.
- St. Elizabeth's School**, N. King Street, Honolulu; Phone 8738.
Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau, Mrs. Bowl Young.
- St. Luke's Korean School**, N. King Street, Honolulu.
P. Y. Cho, Superintendent.
- St. Mary's**, Moiliili, 2108 S. King Street; Phone 2031.
Day School—Kindergarten through Third Grade.
Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sara Chung, Miss Margaret Van Deerlin, Mrs. Eva Kaku.
- St. Mark's**, Kapahulu, 547 Kapahulu Road; Phone 7527.
Day School—First, Second and Third Grades.
Mrs. C. C. Black, Superintendent; assisted by Mrs. Esther Kaleikini.
- Cluett House**—A home for young working women.
Miss Charlotte Teggart, Manager.

MAUI.

- St. Cross**, Lahaina, Maui.
Rev. F. N. Cockcroft, Superintendent; assisted by Mrs. Isabelle Thompson.

HAWAII

- Paaui Church School**, Paaui.
Day School, Grade School and High School.
Rev. F. N. Cullen, Principal.
- Holy Apostles' Japanese School**, Hilo.
Rev. J. Lamb Doty, Superintendent.
A night school for young men and women.

THE DIOCESAN REGISTER.

BAPTISMS.

"A Member of Christ."

St. Andrew's Cathedral.

May 3—Florence Harriette Chalmers, Helene Kaleilehuaamemele Boyd. May 14—Clarise Ann Cross; by Bishop La Mothe. May 20—Rosale Namakahiki Lima; by the Rev. W. Maitland Woods. May 21—Sarah Ching; Sybil Asam; by Bishop La Mothe.

St. Peter's.

April 9—Andrew En Fah Yap, Loretta Jin Oe Yap, Nyuk Yun Olive Ing, Francis Apau Kau, Joseph Liu, Minnie Akiau Ching. April 23—Kenneth Yun En Chang. May 14—Janet You Foon Chung, Richard Khi Fong Ching, Clifford Yin Fah Lee, Siu Chin Evangeline Soong; by Canon Y. T. Kong.

CONFIRMATIONS.

"Sealed Unto the Day of Redemption."

St. Mark's, Kapahulu.

May 7—Hannah Irene Morton, Madeline Mary Brown, Margaret Shizue Fugita, Helen Pili Shaw, Arthur David Morton, Henry Cobb-Adams, Jr., Edward Kanenau Kekahio, presented by the Rev. W. Maitland Woods.

St. Andrew's Cathedral.

May 21—Sybil Asam, Annette Kahaopulani Duvauchoelle, Zillah Puaala Anderson, Sarah Ching, Wattie Rhoda Holt, Fannie Phulis Goo, Cecilia Martin, Florence Johnson, Margaret Lee, Ellen Kealoha McIntire, Abbie Kahiwalani Kaaloa, Marguerite Van Gieson, presented by the Rev. W. Maitland Woods.

Epiphany, Kaimuki.

May 21—Stanley Joseph Hartman, Robert Rudland Bode, Gladys Kong, presented by the Rev. Erasmus J. H. Van Deerlin.

Holy Trinity Church.

May 28—Samuel Jofu Kameoka, Harry Yoichi Kameoka, Fred Juichi Yamamoto, Howard Kiyoshi Yoshiro, Philip Shigeru Yano, James Yoshio Mariyama, Marguerite Chiyono Mitsuo, Hilda Mitsuyo Koide, Hilda Fumiko Yamamoto, presented by the Rev. P. T. Fukao.

MARRIAGES.

"Those Whom God Hath Joined."

St. Andrew's Cathedral.

May 1—Fedrico Ollino Biven, Ethel Georgia Harvey; by Chaplain J. Knox Bodel. May 6—William Clifford Johnson, Marjorie Grace Winsley; May 13—Frank Joseph Unger, Otilie Laysan Schlemmer; May 17—Charles Augustus Brown, Ida Snyder; by Canon Ault.

Good Shepherd, Wailuku.

June 3—Frank D. Bal, Rosalie Ferreira; by Rev. J. Charles Villiers.

BURIALS.

St. Andrew's Cathedral.

"Some Are Fallen Asleep."

May 3—Patty Selden Cone; by Bishop La Mothe.
" 12—William C. King; by Canon Ault.
" 14—Walter F. Drake; by Canon Ault.
" 28—Agnes Hansen; by Bishop La Mothe.
" 29—Jenny Morris; by Bishop La Mothe.

CHURCH CALENDAR.

June 18—1st Sunday after Trinity. (Green.)
" 24—Nativity St. John Baptist. (White.)
" 25—2nd Sunday after Trinity. (Green.)
" 29—St. Peter, Apostle. (Red.)
July 2—3rd Sunday after Trinity. (Green.)
" 9—4th Sunday after Trinity. (Green.)
" 16—5th Sunday after Trinity. (Green.)
" 23—6th Sunday after Trinity. (Green.)
" 25—St. James, Apostle. (Red.)
" 30—7th Sunday after Trinity. (Green.)
August 6—Transfiguration. (White.)
" 13—9th Sunday after Trinity. (Green.)
" 20—10th Sunday after Trinity. (Green.)
" 24—St. Bartholomew, Apostle. (Red.)
" 27—11th Sunday after Trinity. (Green.)

ST. ANDREW'S CATHEDRAL CHAPTER, BROTHERHOOD OF ST ANDREW.

During the month the members have worked steadily and quietly, and there is no lack of enthusiasm for further efforts.

We are still looking for a suitable leader for the proposed Bible Class, and trust that, under the guidance of God, the right man will be forthcoming.

The members of the Chapter have elected Mr. Mant as their delegate to the Brotherhood Convention at Seattle, August 30th-September 3rd, and it is hoped that many valuable ideas as to practical work will result from his attendance at this wonderful gathering.

When the men of the Church in Honolulu and the Islands realize the value of Brotherhood work, we look for the extension of this organization in the various Parishes. A good Churchman must naturally be a good worker, and there are many opportunities for service.

C. F. M.

HOW DO YOU SPEND YOUR SUNDAYS?

It is matter of history that the finest Christians have always been the most regular in their Church attendance. Our Lord Himself set us an example in this respect. It is said that a world-famous bank has a list of twenty questions which are presented to every applicant for a position, and the first question is, "How do you spend your Sundays?" If the person is able to answer truthfully that he attends Church regularly, no other question is asked. . . . Those who go to the House of God regularly to worship have impressed upon them the truth, and an influence that is the greatest power to fit a man to resist temptation.

Character is what is to be depended upon in responsible positions. It is Christian character that counts, and there are influences for its upbuilding and safeguarding in the Church that are absolutely essential.—From St. Andrew's Cross.

CONVOCATION EXPENSE FUND AND APPORTIONMENT FOR MISSIONS, 1922.

	Convocation		Apportionment	
Oahu—	Ass'mnt.	Rec'ed.	ment.	Rec'ed.
St. Andrew's Cathedral..	\$300.00	\$150.00	\$4,000.00	\$2,708.54
St. Andrew's Hawaiian..	45.00	.....	250.00	460.29
St. Peter's	25.00	.....	500.00	284.32
St. Clement's	45.00	.....	300.00	60.95
St. Elizabeth's	15.00	.....	250.00	182.50
Epiphany	15.00	.....	150.00	87.70
St. Mary's	6.00	.....	150.00	164.59
St. Mark's	5.00	.....	50.00	69.65
St. Luke's	10.00	.....	150.00	106.40
Holy Trinity	10.00	.....	150.00	71.17

Maui—				
Good Shepherd	25.00	.....	200.00	50.00
Holy Innocents	15.00	.....	100.00	47.00
St. John's	6.00	.....	25.00	16.90
Hawaii—				
Holy Apostles	20.00	.....	400.00	.....
Holy Apostles, Japanese..	5.00	.....	25.00	.....
St. Augustine's	10.00	.....	150.00	83.91
St. Augustine's, Korean..	5.00	.....	50.00	21.35
St. Paul's	5.00	.....	150.00	93.88
St. Jame's, Waimea	5.00	.....	50.00	50.86
Christ Church	15.00	.....	200.00	29.75
Paaulo Mission	5.00	.....	25.00	20.00
Paaulo, Japanese	3.00	.....	15.00	.....
St. James, Papaaloa	5.00	.....	25.00	.....
Kauai Missions	5.00	5.00	75.00	80.13

NO SUMMER NUMBERS.

It is not an easy matter to finance a paper like the Chronicle. After careful consideration the Bishop has decided hereafter to issue it nine months in each year. There will therefore be no issues in July, August and September.

Although the cost of publishing has nearly doubled in the last few years there has been no increase in the charge of advertisements. Instead of increasing the rates, we have adopted the plan of reducing the number of issues and thus, we hope, meeting the difficulty.

LENTEN MITE BOX OFFERING, 1922.

St. Andrew's Cathedral.....	\$ 376.49
St. Andrew's Hawaiian.....	52.74
St. Peter's	284.32
St. Andrew's Priory.....	235.17
Iolani School	107.80
Trinity Mission	71.17
St. Elizabeth's, Palama.....	182.50
St. Luke's, Palama.....	106.40
St. Clement's, Punahou.....	60.95
St. Mary's, Moiliili.....	154.59
St. Mark's, Kapahulu.....	64.59
Epiphany Mission, Kaimuki.....	53.10
Schofield Barracks, Oahu	43.15

Maui.

Holy Innocents, Lahaina	47.00
Good Shepherd, Wailuku	50.00
St. John's, Kula.....	16.90

Hawaii.

Holy Apostles, Hilo.....	.....
Paaulo	20.00
Christ Church, Kealahakua.....	8.45
St. Paul's, Makapala.....	93.88
Korean Mission, Kohala.....	21.35
St. Augustine's, Kohala.....	83.91
St. James, Waimea.....	50.86

Kauai.

Kauai Missions	80.13
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Total

ORDINATION TO THE PRIESTHOOD.

On Trinity Sunday, June 11th, a service of unusual interest was held in St. Andrew's Cathedral, when the Rev. James Walker was advanced to the Priesthood. Mr. Walker has done good and faithful work in the Kohala district as a Lay Reader and then as a Deacon. It is a real satisfaction that he has now been

ordained Priest and now is in a position to minister fully to the Churches under his charge.

An excellent and helpful sermon was preached by the Rev. A. E. Clay, Rector of the Church of the Redemption, Philadelphia, Pa., and who is at present in temporary charge of St. Clement's Church.

The candidate was presented by Canon Ault. He, together with the Rev. A. E. Clay and Canon Kong Yin Tet, assisted in the Laying on of Hands. The Bishop has appointed the Rev. James Walker Priest in Charge of the Missions in the Kohala District.

NOTES.

On Wednesday, June 17th, the day after the commencement of St. Andrew's Priory, there was quite an exodus from the Priory. Sister Olivia, together with Miss Knepper and Miss Jensen, left for the mainland by the Manoa. Miss Ruby Scott, one of the graduating class at the Priory, went with them, to take up a training course at St Luke's Hospital, San Francisco.

A great many of the friends and relatives of Mr. and Mrs. Kenneth Day were at the Maui on Wednesday, June 14th, to wish them bon voyage and a delightful wedding trip which they are taking in their car up the Pacific Coast.

We note with real gratitude and deep satisfaction the receipt of a cheque for \$500, a gift from the American Church Building Fund Commission, as a final payment on the Rectory at Epiphany, Kaimuki. This makes the Parish now free of debt. We hope to see it go forward to great things.

It was a great pleasure to welcome Bishop Beverly Tucker of Southern Virginia, who, with his wife and daughter, stopped over for a day on their way to Japan, to visit his son, Bishop St George Tucker, in Kyoto.

The Rev. J. Charles Villiers, Rector of the Church of the Good Shepherd, Wailuku, has been invited to preach the Baccalaureate Sermon to the graduating class, twelve in number, of the Maui High School. The service will be in the Church of the Good Shepherd on Sunday, June 18th.

It was a matter of very real regret to the Bishop and to the members of Epiphany Church, Kaimuki, that the Rev. Mr. Van Deerlin was compelled to leave for the Coast. He was recalled by the ill-health of his wife. The following week Miss Hilda Van Deerlin also left to be gone during the vacation. We hope soon to hear better news of Mrs Van Deerlin's condition.

Miss Roberta Caldwell and Mrs. Oakes have both left for a furlough on the Coast, visiting friends and relatives. It has been over five years since either one of them has been home. They are expected back in September.

We are very glad to welcome back Miss Charlotte Teggart, who took her furlough earlier than she expected, because of her mother's condition. She arrived on May 23rd, looking very well, and reports her mother much better.

A MEMORIAL.

A very beautiful Memorial Prayer Book has been received by the Bishop from Miss R. Grey Horpel, a member of the Church of the Ascension, Baltimore. It has been given to St. Augustine's Church, Kohala, Hawaii. It was inscribed on the day of the Rev. Mr. Walker's Ordination and so marks that event in the Annals of the Parish. It was given in loving memory of Jean La Mothe.

IOLANI SCHOOL.

A growing interest in the new Iolani Building Scheme is now being manifested. The Hawaiian Men's Club, who were the first to see the great possibilities of the proposed buildings, and gave the first large local subscription, have started, with their Women's Auxiliary, a definite scheme for raising funds. A publicity committee of the ladies of St. Andrew's Cathedral Woman's Auxiliary is shortly to meet and we hope to issue a pamphlet containing illustrations of the past, present and future Iolani. Owing to Bishop La Mothe having obtained some funds from the Department of Missions in New York, \$6,000.00 is being expended in four new class rooms. A great cheer in unison arose from the three hundred and twenty-five students when the first load of cement and lumber arrived on the Iolani grounds.

A splendid beginning has been made, and in a few weeks the new class rooms will be completed. We want eight more class rooms before the September term begins. The site has been surveyed and the plans are now being completed by Mr. Emory, and the whole design has the whole-hearted support of our Bishop.

W. M. W.

ST. PETER'S CHURCH.

Services were well attended during the Lenten Season. Good Friday was observed with great reverence, when Morning Prayer, the Litany and the Seven Words from the Cross were delivered by the priest in charge.

On the eve of Good Friday 14 persons were confirmed and Bishop La Mothe delivered an instructive address to the candidates while they stood in front of the Altar. The choir sung the cantata "Penitence, Confession, Pardon and Peace," which was very well rendered.

Holy Communion was celebrated on Easter Day at 7 and 11 a.m., and 168 persons made their communion. The offering was \$150.

The Sunday School Easter offering was \$283.35, which went far over the previous record. With Easter joy the congregation is given a feeling of satisfaction and has taken courage to proceed with the new year's work.

TRINITY MISSION.

On June 16th School will go into recess for the mid-summer vacation. Looking back over the school year that has elapsed I am amazed at the quickness with which it has flown. It has been a year of hard work, solid grind and constant effort. The Japanese boy is as thorough a young pickle as his western brother and his keenness to learn in no way hampers or checks his very vigorous young animal spirits. I have found that a most rigid discipline is absolutely necessary in the case of these Japanese boys, owing to the fact that the majority of them are allowed an amount of freedom in their life away from the school room that tends to have a most harmful effect upon the molding of their young characters and in no way helps them to understand or be amenable to the discipline of the school room.

Throughout the year we have, so far as possible, worked in with the curriculum of Iolani. I have, in fact, made an effort to cooperate as much as possible with Iolani in every way, and next year we shall pass on to that school every boy from Trinity who proves worthy of promotion to a higher grade. The percentage of Christian boys in Trinity Mission School is amazingly small, and therefore for that reason I think that it is most necessary that the Church should keep them under her influence and that they should pass from Trinity, *not* to lay schools, but to Iolani.

During the year some necessary changes were made in the staff and we were fortunate to engage the services of Mrs. Hiatt, a thoroughly experienced teacher. Mrs. Hiatt reorganized the Junior grades, who, under her, did excellent work and made good progress. It was a difficult proposition, too, because the Junior grade of Trinity Mission contains children of 8 or 9 and young men of 17 or older, some of whom have been to college in Japan—so you see that the same methods of instruction will not do for Ischiro (aged 8, who always insists in including Mt. Fujiyama in all his drawings), and Tsuhasa, (aged 17, well dressed and refined), who graduated in Kyoto six months ago. Mrs. Hiatt is a very good American and it is most refreshing to hear all of her Junior grades take the oath of allegiance together every morning and sing lustily "My Country, 'Tis of Thee!" The sentiment is fine even if the musical effect isn't! Mrs. Robert has also been a most reliable and conscientious teacher, with her, also, very large and difficult class, and for the greater part of this last year there has been a spirit of cooperation and good will amongst teachers and pupils alike that I hope will continue.

For the 32 boys under my own immediate supervision I can speak with satisfaction. As a matter of fact they are all dear boys; one cannot help but have a real affection for every one of them. There have been battles royal and discipline has been enforced at the cost of some homeric struggles. As is the case in most boys' schools, I have been forced for the sake of the classes to eliminate one or two incorrigibles. And the remainder have proved eager and keen young students, with a ready wit and unfailing good spirits. Teaching them could never be called drudgery; certainly it is hard work and trying work, but every day is full of interest.

Besides the daily morning services in the Cathedral, which are attended by all the Church Schools, they receive religious instruction twice a week, the attendance to which is compulsory. The examinations start this week. I expect good results from all the classes, as they have worked well all term. Several boys will pass on to Iolani from the Fourth Grade. It is a thousand pities that we are forced to work in such a confined space; we badly need room to expand. Boys are constantly being turned away owing to lack of accommodation. Had we space we could easily form another grade of 30 pupils.

Mrs. Hiatt left for the coast two weeks ago; owing to the difficulties of holiday travel her departure at such a date was unavoidable. However, we were fortunate to engage immediately the services of Miss Elizabeth Sharpe, a thoroughly experienced teacher, who is ably carrying on Mrs. Hiatt's duties.

Another thing Trinity Mission School lacks is an adequate playground for the boys. Boys must play, and marbles, tip-cat, handball and baseball come and go according to those obscure rules and regulations of the playground, and in the meantime Canon Ault's automobile runs daily risks of dents and destruction.

The merry sound of the hammers in Iolani yard inspires us. Is it not possible that some day in the future we, too, may grow and expand? It is not necessary that the dream of a good building, good class rooms, up-to-date equipment and accommodation for twice as many boys as we have be always merely a dream.

D. B.

HOLY TRINITY CHURCH.

The Sunday morning before Whitsunday, May 28, saw six young men and three young women and girls receive the "laying on of hands" by the Bishop, at Trinity Church. The candidates were presented by the Rev. P. T. Fukao, rector of the Church.

A large number of men and women, both young and old, had gathered in the little Church in order to witness the Confirmation service. The Bishop gave a very impressive sermon. He spoke in part as follows:

"I am glad to be with you here this morning. I regret very much that I have not been able to come here earlier. This, however, does not mean that I have not been interested in the people of this Church.

"We have come to the time when men should not talk too much about nationality and race, but rather think that we are all children of the one God, and that we human beings are all brothers and sisters. This is what Jesus Christ came down to this earth to teach us. And this is what we followers of Him should try to tell others, and practice its principle ourselves."

The Bishop then carefully explained what it meant to be confirmed and what were the duties and responsibilities of those who had received the blessings of this sacrament.

The people of Trinity Church are glad that the number of its communicants is being increased from year to year, and hope that the new ones who have just been brought into the fold of full-fledged members will continue to remain faithful soldiers of the Cross to the end.

J. M.

ST. MARK'S KAPAHULU.

The work of St. Mark's has become more encouraging of late, owing to the fact that we are now able to have regular services. The Rev. Maitland Woods will hold a celebration of the Holy Communion regularly on the first Sunday of the month and will also be there at 7 p.m. every Sunday evening. His talks are most instructive and we are confident that Kapahulu will show increased interest in its only Church.

The day school will close June 16th after an encouraging year. Forty pupils have attended throughout the term.

St. Mark's Girl Scouts have just passed their second year and full credit should be given them for their interest in the Sunday School and in the Church services. From their ranks we have added to our communicants by two and to our baptized members by eight.

Mrs. Woods has kindly consented to instruct our choir. All of the members are Girl Scouts and rehearsals will be held every Friday after Scout meeting.

Anyone caring to contribute to the rummage sale that is to be held during the summer will please communicate with Mrs. Black. The proceeds from St. Mark's sale will add to the sum contributed to the Iolani Building Fund.

M. B.

KAUAI.

The past nine months have been full of interest in the work of our missions on Kauai. The Sunday morning Union Services at 11 a.m. in the Waimea Foreign Church have averaged an attendance of forty-seven, and never has the work been more prosperous and cheering, in spite of a balky, worn, Ford car and particularly hard times.

There have been bits of Sunshadow—we had all the joys attendant on the first visit of the new Bishop and we had all the sadness of a long five weeks' illness for the minister's curate (his wife), two weeks of which were spent in the Waimea Hospital, where she passed her Christmas. To find how much kindness there still exists, and how many friends one has, is one of the consolations of illness, and the curate had her fair share.

In spite of Mrs. Carver's illness she prepared the candy, nuts, oranges, apples, etc., for the Christmas tree, while in bed at the hospital, assisted by the nurse. Then the missionary tugged it all home and decorated the tree, so we had the usual good time for seventy-one people, nearly all of whom were children, on Tuesday, December 27th, at the minister's immense lanai.

Lent was well observed, with the usual Wednesday and Friday services, culminating in the largest attendance at Kekaha, Good

Friday at the Two Hour service, the first we have ever had on Kauai.

Easter Sunday found us at Kekaha for the Holy Communion at 7:30 a.m., with a congregation of twenty-five awaiting us; some of them had driven from Kealia, a distance of forty-two miles, that morning and drove back immediately after the service followed by breakfast at a parishioner's home. Eighty-four miles for a communion at 7:30 a.m.! Truly there is devotion still in the Church. Out of the twenty-five present there were eighteen communions, fully half of them being young men, which augurs well for the future. The Union Service at Waimea Foreign Church at 11 a.m. numbered one hundred and seven counted by the minister, though the janitor counted one hundred and fifteen—numbers are not everything anyway, as the interest in the beautiful service manifested. Truly Waimea need not be ashamed of her Church interests.

Lihue had an unusually small afternoon communion service, only twenty communicants, due to a Masonic service held at a little earlier hour at the Lihue Theater. The service was as much enjoyed and as full of real life and spirit as though attended in greater numbers. Monday we had a glorious Easter Egg Hunt at the minister's home, presided over by the minister's curate, sixty-five children and twenty-five adults being present. Cakes, eggs, candy, etc., indicated anything but hard times, and the only hard thing about it was that it had to end. I never saw so many "outward growths of inward grace" as existed in the vicinity of pockets, as the children departed. One little chap vowed that Sunday School had been the "best of all."

At Kapaa Tuesday night and Kilauea Wednesday night of Easter week there was the usual very good attendance for a week night service. The flowers and other decorations and music were especially beautiful everywhere, particularly at Kilauea, due to the manager's wife.

For two months the Kekaha congregation have worshipped in the new Church belonging to the Hawaiians and kindly loaned us by them. I have never seen more interest than the Kekaha children have in the Church and grounds. When I go to the Church School, held Monday afternoon, I find every child with some sort of garden tool, and the Church grounds are very neatly kept by them, while the ladies clean and care for the Church edifice. God has been very good to Kauai during the past year and we are thankful to Him. A rally service for Evensong at Kekaha June 18th at 3 p.m. will practically close our year of work until we return in October next, after our vacation.

KOHALA, HAWAII.

In last month's Chronicle I said we hoped to publish this month a good financial result of the Guild sale, held April 29th.

Owing to Convocation I was not able to be present at the sale, but from all sides I hear of it being a very nice affair.

The hall was tastefully decorated and the stalls full of useful and pretty articles.

All the members of the Guild took their share in making the evening's program a success.

There were several stalls, such as "Fancy Work," "Vegetables," "Books," and "Jams and Cakes." During the evening refreshments were served. Financially, the Guild, after paying expenses, are better off to the sum of \$200.

This is very satisfactory and our thanks go out to those who gave and bought and to the Guild members who made the sale possible.

We had "Egg Sunday" on May 28th, the Sunday School bringing twelve dozen eggs. These have been forwarded to the Bishop for the sick and aged in Honolulu.

J. W.

PAAUILO, HAWAII.

Paauiilo School will close for the summer vacation on the 26th of June. The closing exercises for the High School begin on the 8th, while those of the Grammar Grades begin on the 19th.

Mrs. Christensen, the wife of our plantation physician, with her two children, Carmen and Hagen, leave on the Enterprise on the 16th for San Francisco. The children are to attend the University of California. Mrs. Christiansen intends to make her home in Berkeley till the children graduate.

F. N. C.

BISHOP LAWRENCE ON PROHIBITION.

Ever since the Prohibition Constitutional Amendment was passed, its enforcement has been accompanied by a bitterness of discussion and in some localities a reaction which augurs unhappiness and dissension in our social and national life. One cannot wonder at this. Hundreds of thousands of working men who found solace and comradeship after the day's work in what they felt to be their innocent glass of beer had it snatched away from them, and thousands on thousands of reputable citizens found their personal liberties and domestic habits broken in upon.

Were it not that there is so much at stake in happiness and national welfare, I should not add a word to the discussion. Have we not, however, reached a stage when we may consider the subject with less feeling or passion?

In the first place, is it not time that we recognize the right of any citizen who did not and does not believe in Constitutional Prohibition to say so, and in public if he wants to? Surely it is competent for any citizen to speak, work and do everything consistent with the law to have a law amended or rescinded. Prohibition of drink does not involve the prohibition of the liberty of expressing one's opinion. The public expression of such opinion may be thought by some to be a waste of good voice material or a loss of time, but one of the corner stones of American liberty is the right to talk, provided it is not such seditious talk as to lead to seditious action.

Jealousy for the practical integrity of the Constitution was what led many citizens to oppose this amendment. The fact is, however, that the Constitutional Amendment stands: and it has been carried through by the same constitutional steps as preserve our liberties. Every loyal citizen is bound to stand by it: and, in my judgment, every loyal citizen is bound to support such State laws as will insure its enforcement.

Beyond this plain duty as citizens, what reasons have we to be confident that this great experiment will succeed, and that the whole of the American people will in time agree that the prohibition of intoxicating drink is, with all its limitations of personal liberty, worth while?

First, and most obviously: the competition in industry and of industrial nations with other industrial nations is going to be very keen, and the peoples which waste most in brains, physical strength and character will go to the wall first. Every employer of labor knows that the men who drink are in the long run less efficient than those who do not drink. Experience in the Army and Navy proves it in endurance and fighting tests. The directors of railroads, mines and factories, the officers of banks and business enterprises, know this. How, then, are those directors and officers who drink cocktails or whiskey and White Rock going to answer the question of the men in their employ, "Why is not that which is bad for our efficiency just as bad for your efficiency?" "Are your brains made of different stuff from ours?" "Have

not we who work for the corporation for which you work as much right to expect of you clear heads, alertness and the capacity to meet the strain of responsibility as you have of us?" The plain people who have invested their earnings in the corporation are also asking these questions and they have got to be answered.

This principle of industrial efficiency is, of course, based upon laws and habits of nations revealed to us in the last fifty years by science. Men who drank two generations ago felt stimulated, and although they had their reactions and headaches, they assumed that they were better workers and fighters. They did not know. Every intelligent man today knows, or may know, that for even moderate drinkers the curve, be it ever so slight, is never upwards, always downwards. And further, the reactions affect the judgment, the intellectual perspective and the power to discriminate between right and wrong, the very foundation of character.

We in these days believe in the inerrancy of facts which science when it has tested them out, brings us; and we know that these facts bring results as sure as fate. The nation which completely stops drinking intoxicating liquors has thrown off one of the heaviest weights in the race of industrial leadership. The statesmen of England are watching our experiment with keen interest; for if the experiment of prohibition fails, they will breathe more easily; England with her awful drink wastage may have a chance to lead; but if we stop drinking, England has got to reform or something will happen.

While this or that group of citizens may feel that they could have handled the matter better, with local option, State prohibition, outlawing the saloon, light wines and beer, these citizens did not have the conviction or enthusiasm to put up a fight for them. They had their chance in license days, but did not take it; and the awful waste of life and money with the political demoralization continued.

Then millions of people over the country determined that the wastage must be stopped. They tackled the subject with deep conviction, and created a public sentiment which resulted in the Constitutional Amendment. And whether you or I or any other citizen likes it or not, it is the plain duty of every citizen of this country to respect and obey the law.

He who is an anarchist opens the door to anarchy at any and every point: and men and women who own property have more to fear from lawlessness than those who do not. Citizens who are law-abiding and public spirited in every way except this will do well to consider what their example in law-breaking has upon their sons and the younger generation. I cannot forbear quoting the warning of the Judicial Section of the American Bar Association, speaking for all the judges to the American people:

"Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide: they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

Speaking wholly apart from the legal or patriotic point of view, the most disappointing feature to me in this matter is the apparent want of Christian consideration shown by men and women who have in other respects Christian standards, or are also members of the Church. The practical universal testimony of the men and

women who touch most closely thousands on thousands of people whose conditions tempt them to the abuse of intoxicating drinks is that there is an immense improvement all along the line. Here and there, there may be a local or temporary reaction; but the multitude of wives, and husbands too, and children that are the happier and healthier for prohibition, the decrease of numbers of arrests for drunkenness, of inmates of jails and poor houses, the gratitude that goes up from thousands of homes of the people of moderate means and the well-to-do that one or another member of the family has stopped drinking and gone to work, is enough, one would think, to touch the heart of anyone. I need not speak of the relief from taxation in the support of public institutions—a taxation which will steadily decrease, for with the enforcement of prohibition there will be fewer feeble minded, fewer insane, fewer cripples, fewer congenitally diseased, fewer with abnormal habits, fewer with criminal tendencies; and this taxation like all taxes, falls in the end not upon the well-to-do, but upon the whole people, especially the wage earners.

How can any Christian man or woman, anyone with consideration for others, continue an indulgence which he may even think harmless, when by his abstention he may help others? And even if he thinks it makes no difference, how can he be happy in taking that chance? Is his pleasure or even his sense of liberty worth the risk?

However, with the fact settled that Constitutional prohibition is here, all loyal citizens will give it support. And if we do our part, we may be confident that education in health and efficiency or economics and industrial leadership will in time bring universal acquiescence.

THE "GENTLEMAN" DUSTS OFF THE CLERGY.

"Painted Windows," by A Gentleman with a Duster (Putnam).

In his introduction to the American edition of "Painted Windows," the Gentleman with a Duster naively says:

I may presume to hope that this present volume will find in the United States as many readers as "The Mirrors of Downing Street" and "The Glass of Fashion."

In other words, the author's two previous volumes sold well, the monetary proceeds were entirely satisfactory, and the magnanimous man piously trusts that a third book will prove to be as lucrative an investment as its two predecessors! This is a hard thing to say; but the crassness of appraisal of his worded expectation is justified by the premises. For, it is obvious, that "Painted Windows" is a pot boiler on an extended scale, written rapidly and undigestedly, to satisfy the supposedly avaricious appetite of a presumably hungry reading public with an elastic pocketbook.

We are of the opinion, and the opinion amounts to a conviction, that the altruistic anticipation of the Gentleman with a Duster is doomed to disappointment, for three reasons: The religious personalities of which his book treats are, with few exceptions, unknown on this side of the Atlantic; the religious public is more limited than the political public to which the "Mirrors of Downing Street" was addressed; and "Painted Windows" is, from every point of view, a poorer production than the books which have preceded it.

The point of it all is: Where does the Gentleman with a Duster leave us? We have journeyed with him; where does he "land us at"? Why, in the intellectual and spiritual dust! I suppose that was to be expected. Dusters and dust go together, and dusters become somewhat dusty in the process of continued dusting.

The fact is that the theology of this anonymous setter right of the misguided churches who have misinterpreted God is as foggy and as wholly unrelated to the needs and comprehension of the average mass of humanity as the theology or neology of Winston Churchill in "The Inside of the Cup," or of Mrs. Humphry Ward in "Robert Elsmere." It is neither more nor less than "an oleaginous flow of mellifluous wind." The "Gentleman," self-styled, has discovered nothing new, absolutely nothing. He has simply rehearsed the current objections to all forms of dogmatic belief common at the present time, and for some time past, in the unthinking and disgruntled haunts and homes of men. He is the avowed enemy of all credal requirements, and evidently regards the historic creeds of Christendom as static relics of a discarded past, rather than as the dynamic records of an organic life which link together in progressive consciousness of development the people of God in and throughout every age.

One cannot escape the conclusion that the Gentleman with a Duster might have been better employed than in the attempt to discredit the scholarship and convictions, the soulful "woe is me," of men whose intellectual shoe latches he is not legitimately entitled to unloose. To destroy is easy, always easy, and Christian Iconoclasts are as numerous as fireflies in June. But to build, to construct, to rear the Temple of God on Earth—Ah! that is a different matter. The thought also arises: Is it decent, is it in accordance with the laws of sportsmanship, unexpressed and expressed, to draw anonymous pen portraits of individuals, great and near-great, who, from the nature of the case, are unable "post facto" to speak for themselves? Such books as "The Mirrors of Downing Street," "The Mirrors of Washington" and "Painted Windows" are indices of the "middle class manners" of the day. Let us trust that their successors may be few and far between. "Painted Windows," somehow or other, remind us of the proverbial "glass houses" of those whose chosen vocation in life is the throwing of stones! H. P. ALMON ABBOTT.

A LETTER FROM REV. H. L. TRACY.

The work is most encouraging, and we are delighted with the city of Manila. We find all the people most cordial. We have as communicants in the Cathedral the Governor-General, the Commanding General of the Army and the Commandant of the Navy, besides others of high place in the official and business world. The support of the work here is splendid, and all seem most interested. Just now the Parish is building us a new home, which will be finished in about six weeks, and which will be in every way a most fitting residence. At the present time we are living in the home formerly occupied by Bishop Brent, but this will be used for other purposes when the new house is finished.

ST. LUKE'S ELECTS REV. LONG, DEAN.

The Cathedral chapter of St. Luke's Cathedral, Orlando, has unanimously elected the Rev. C. Stanley Long as Dean of the Cathedral Parish. Dean Long has been in charge of the work at St. Luke's Cathedral since February 1, but was permanently elected dean at a meeting of the Cathedral chapter held last evening.

The Very Rev. C. Stanley Long was ordained in May, 1920, by the Right Rev. H. B. Restarick, D. D., Bishop of Honolulu. Before and after his ordination he was a member of the faculty of Iolani School, an Episcopal missionary college in the Hawaiian Islands. His first charge was at St. Clement's Parish Church,

Honolulu, which parish he served as both deacon and priest. From Honolulu he was called to Holy Trinity Church, Pueblo, Colo., and was rector of that Church until January of this year.

Dean Long has made a marked impression in Orlando, both by his preaching and pastoral efficiency. Having served in the allied forces during the war, he is a member of the American Legion.—Florida Post.

A TORN TESTAMENT.

A young man, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added: "If there is any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teachings than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book and in this half that remains, which contains the four gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher

standard of character, a nobler ideal of man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. He made a feeble attempt to proceed, but his power over his audience was broken.—Selected.

On Friday, June 15th, the boys of Trinity Mission spent a most enjoyable day at the Church Rest House at Kahala. They had been looking forward to the event for some time and were on hand, eager to start away, at a very early hour in the morning. There was a holiday spirit in the fresh morning air and the day promised to be fine and clear. At last the drags arrived and in they piled, fat boys, thin boys, boys big and little, until the axles groaned. The Trinity Mission banner streamed out in the breeze as they started off. I have heard it said that the Japanese child is a stolid, non-committal young individual. Don't you believe it! Those youngsters were typical noisy, hilarious and happy school-boys off for a treat. When we reached Kahala the sea looked so beautifully blue and refreshing that the small fry could not resist it any longer. They simply dashed to it, shedding garments on the way.

Each boy brought his own lunch, while the School gave him fruit, tea, milk and sugar. And after the morning had been spent in various ways—fishing, swimming, racing—they were only too glad to sit down quietly and have their dinner. I was especially pleased with the way the older boys grasped the situation and helped us, by keeping a strict supervision of the younger boys in the water and also by assisting with the preparations of meals and in the straightening and tidying up of the house.

After lunch there were some very interesting wrestling bouts on the sand, Ohtani and Morimoto giving some very fine exhibi-

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tions of jiu-jitsu. A baseball game was also held, and the inevitable musicians dispensed sweet music from mouth organs and flutes. However, it was the boys' day, and they certainly had a fine time. The small fry during the morning had filled their pockets with crabs, live shells, coral and so on, and as the afternoon wore on their presence became more and more noticeable. We had a visit from Mr. and Mrs. Fukao during the afternoon, who, unfortunately, were only able to stay a short while. And then the drags came to take us all home, and after a final inspection to see that all was in order, in we climbed. Then I noticed that the banner which had waved so proudly on the morning breeze was now incapable of waving anywhere. It was "broke," as Yamabo put it. I don't know whether it was the result of too much breeze or too many boys, but "broke" it certainly was. However, it was very old; we shall have to have a new one before next term, so we wrapped the remains up carefully and brought it home. It was a grand day and did us all good. It is a great responsibility taking so many boys to the seashore, but I am glad to say that there were no accidents of any kind, nothing to mar the beauty of a perfect day.

D. E. B.

THINGS THAT COUNT.

Not what we have, but what we use;
Not what we seem, but what we are:
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are:
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but what we do;
These are the things that shine like gems,
Like stars in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live:
These are the things that make for peace
Both now and after Time shall cease.

—Clarence Urmey.

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NOTHING DOING IN THESE PARISHES.

Wyoming suggests that the diocesan papers might have a department headed "Nothing Doing," under which title would be listed all the parishes that did not report any news to the diocesan editor. It would hardly be fair, but it would be interesting!

From a visitor in Honolulu: "St. Peter's Chinese Church, with its devoted congregation and its general tone of stability and activity, is a perfect joy. Really there is nothing like these fine Chinese Christians—so simple and earnest and dependable."

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Brigands in northern China preparing to loot a captured town, decided to spare all the Christians. The problem was how to recognize them, for at once there were a large number falsely claiming to be Christians. The robbers decided by looking at their faces, and the missionaries assure us they proved quite accurate in their judgment.

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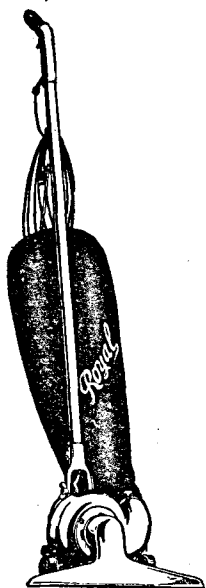
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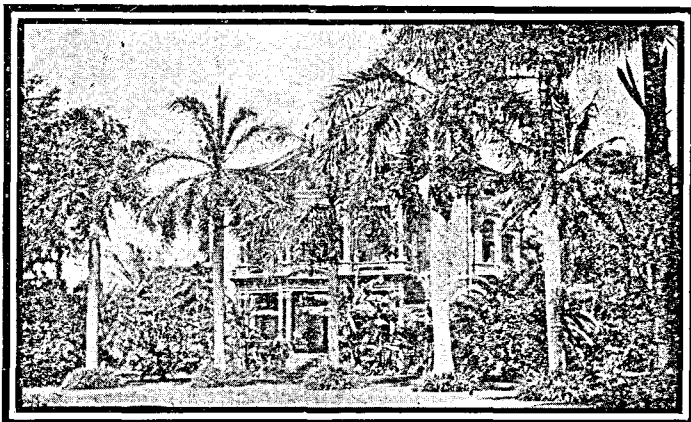
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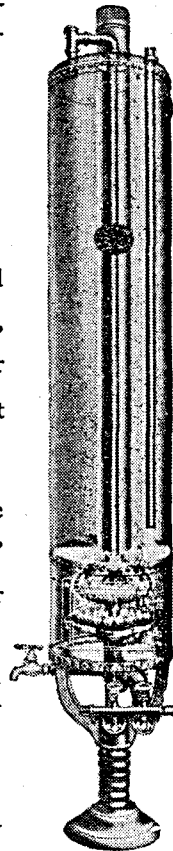
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